

MEDITATIONS
for the Passion
Week

Following the order of
the Time and Story.

thanael
By N.^a TAYLOR.

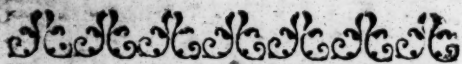
1. Pet. 2. 21.

*Christ also suffered for us, leaving us an
example, that yee should follow his steps
who his owne selfe bare our finnes in his
owne body on the Tree, that wee being
dead to finnes, should live unto righte-
ousnes, by whose stripes ye were healed.*

Thes



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MDCXXVII.



To the Right Worsh.

Mr. Doct^r. MAW

Master of Trinitie Colledge
in Cambridge.

Right worthy and Worshipfull,

Have no better way to
shew my thankfull re-
membrance of your love
and care over me, then by sending
you my thoughts, that is, a few
of my better Meditations, writ-
ten for mine owne use, and per-
haps not worthy your accep-
tance: yet such as they are, I hope
they will finde the same favour
with you, that my selfe have
done: which though it bee too
much for me to expect, yet I can
hope for no lesse, in regard of the
gentlenesse of your nature, and
for-

forwardnes to respect me, before
 I had time to deserve of you. The
 thing I aimed at in them, was to
 make the Storie they belong to,
 as orderly, as it is perfect: so that
 if they have no other use, they
 may stand in stead of an harmony
 to right any doubt about our Sa-
 viours sufferings. As for Devoti-
 on, which I desired to stirre up in
 my selfe and others by them, it
 could not bee bestowed upon a
 better subject: howbeit, if ha-
 ving the best I have fail'd, or my
 affections want heate of zeale; I
 hope nevertheles, that my sparke
 may kindle a greater fire, where
 it findes fwell, by the light of
 which, many may both see, and
 bee warmed. And now I have
 brought my worke to the fire,
 you may doe to it as you please;
 for I put it into your hands, desi-

ring pardon for my boldnes, and
so ending, with my daily pray-
ers for your daily encrease in all
things that may make you an
happie Governour of the Society
you are in, or may rise to.

Your Worships

in all dutie,

NATH. TAYLOR

To



¶ Meditations for
SUNDAY,
Beeing the first day in the
weeke, by the Iewes
account.



Verie Day
hath his
Night, e-
very Sum-
mer his
Winter, every Spring
his Fall, and every Life
his Death: And as some
Nights are darker then
other, some Autumnes
more unseasonable, some
Winters more sharpe, so
A are

are some Deaths more,
yea much more cruell
then other be: Some men
fall like fruite, other are
cut downe like trees;
some are pluckt up in
the flower, other by the
roote; that is, some men

Suet. Aug.
*Non aliter
quàm sim-
plici morte
punit.*

die onely, other with tor-
ment, which is two, or
more deaths in one. Yet
one thing, neverthelesse,
this diversitie findes to
agree in, That all men
die with paine: for two
such friends as the soule
and bodie are, cannot be
parted without grieving:
or, to speake more to the
quicke, Two, which Na-
ture,

ture, nay God himselfe
once joyned together to
make but one Person,
cannot be severed again
without cutting: neither
is it an ordinary paine
that divides these two,
but such an one as can
but once be suffered, and
hath a name by it selfe,
as it hath also a nature
different from other
paines; for we call it, *The
Pang of Death*: which
paine though we cannot
learne what bounds it
hath, because it is a pain
that comes not to his
height till wee be past
telling where it holds us:

A 2

yet

yet can wee easily discern, that it is not alike in every man: for the struggling in some, and the quietnes in other, shew either the paine to be more, or the patience lesse: and yet a strong patience will often out-bear a grievous extremitie, with little appearance of griefe: so that this hath many meruailes in it, if any one could come againe, like *Lazarus*, to tel us them. But among all Deaths, whatsoever they bee, never was any so strange as our Saviours was: for
in

in it, both paine and patience met in their extremities: so that paine did her worst to overcome patience, and patience her best to overcome paine; and yet neither paine had the upper hand, though it killed; nor patience lost though *Christ* died: because he that suffered, suffered but at his owne will, and his suffering besides was the paine of Paine; yea, the death of Death it selfe: yet howsoever it prevailed not, so great nevertheless was this Passion, & so grievous, as it hath nor

can have, none to sample it: for *Christs* paine was such as never Creature felt, neither can doe: and on the other side, his patience so great, as for all the sorrow hee suffered on the Crosse, he is not read to have uttered a groane there. So that it may be easily discerned, that Patience had the victorie: because paine could neither make her leave the field till shee list, nor bring her to any conditions but her own, which were most honourable.

This is but one occurrence,

rence; but the Death I
have named, containes
(further) a Story, that
may take up (*Reader*) thy
whole intention: for in
it thou shalt see (wonder
at it) a Crosse set up to
crucifie GOD on, Life
condemned to die, Right-
teousnesse to suffer: and,
which is more, all this
effected, yet nothing
done to advance the
contrarie partie: for
through *Christs* Bodie,
Death slew it selfe, and
Sinne and Satan tooke
their deadly wounds.
See againe (and againe
wonder at it) Patience

A 4 exal-

exalted upō her Throne
the Crosse, and crowned
with Thorne, whereof
every point is deadly;
yet still unmooved, and
like her Selfe. And as
thou readst these things,
written with blood in
stead of inke upon the
wide-open Booke of the
Crosse, if thou apply
them to thy selfe, and
weigh them in thy heart
as *Marie* did, they were
for thee all suffered, and
Christs victorie is be-
come thy hope of glo-
ry, his Crosse is thy
Crowne, his suffering
thy salvation, his death
thy life. Here

Here is now a Booke,
written in red letters,
laid open for thee to
reade on, I meane the
Crosse: and every word
in it must be read two
wayes, as having a dou-
ble and contrary signifi-
cation. When thou be-
ginnest to reade, everie
thing signifies as thou
seest it written: but when
thou comcest to con-
strue them, they meane
quite otherwise. For at
first, thou shalt see scorn,
shame, suffering, death,
and all these laid upon
Innocencie for thy Sin:
but this when thou hast

acknowledged , thou
must reade every word
contrarie over againe: so
that then, shame is glo-
rie, suffering is victorie,
death is life, both to him
that bore them, and to
thee that beleevest. And
now thou hast the secret
of this strange Chara-
cter, ply thy book hard,
and take out of it as
much as thou canst for
thy learning: especially
this weeke thou must do
it, because this is the ve-
rie time, in which these
things were first writ-
ten, not with inke (as I
said) but with his blood
that

that died for thee. Reade then, and learne, and meditate, and apply: which all thou maist do though thou bee no scholler; for he that neuer saw booke before, may knowe his *Christ-Crosse*, though hee can reade no other letter.

When thou hearest mee thus speake of a Crosse, and suffering, thou canst looke for nothing in such a booke but Tragicall: and so it is a Tragedy, even the wofullest argument that ever was acted. The Actors in it are all great men,

men, as in Tragedies :
Herod a King, *Pilate* the
Romane Deputie, the
Rulers of the *Jewes*, the
chiefe Pharisees, the
High Priests : all High,
thou seest, yea the most
High himselfe, for God
hath a part in it. The
Protasis, or first part,
contains the Life of
Death, that is, the furie
of *Christs* enemies : the
Epitasis or second, the
Death of Life, that is,
of *Christ*, who is Life in
the fountaine, even *The*
Life : the *Catastrophe*, or
last part in it, is the
Death of Death, which
by

by *Christ* his dying was utterly destroyed, in regard of efficacie to hurt any of those that belong unto GOD any more. The beginning of this Tragedie (as it falls to be) is joyous, but the end was bitter. The first Scene of it, was *Christ*s riding, as upon this day, into *Ierusalem* in triumph. The bravery of this show was not outward, and yet it is a wonder to see how it affected the multitude: the whole Citie was moved: Men, and Trees too, stript themselves to strow
the

Christ hath enough followers when he comes riding in Triumph; but &c.

That is,
Heaven's O
Lord,

the way as hee went: every mouth was full of *Hosanna*, even the children also: and if they had held their peace, the very stones would have spoken. And who would have thought, when he sawe and heard these things, that *Christ* should have needed to have wept over this Citie, or these should have bin the men that should betray him? But follow on thy Saviour into the Citie, and thou shalt see what entertainment he finds there, not for his owne, for he had none; but

but for thy finnes, that
thou maist learne to be-
waile them. For,

When thou comdest
into the City, thou shalt
see the multitude indeed
follow *Christ*; but it is
the multitude, even the
variable unconstant mul-
titude: so that among
so many followers of
Christ, onely his Disci-
ples were his true fol-
lowers. Thou shalt see a-
gaine, while the Citie is
mooved with joy, the
Pharises on the other
side as much mooved
with anger, and asking
even our Saviour him-
selfe,

selfe, of the Children
which cryed *Hosanna*,
Hearest thou what these
say? When thou com-
mest into the Temple,
thou shalt see the house
of his glory, which hee
had chosen of old to put
his Name there, filled
with buyers and sellers,
whom there is no way
to drive out, but with a
whippe. Therefore hee
makes one, and burning
in zeale, rests not till hee
have driven out all these
ungodly prophaners out
of his Sanctuary, throw-
ing downe their tables,
and overthrowing their
seats,

seates, and not suffering
so much as a vessell to be
carried through the
Temple: neither had they
all any power to resist
him.

Now all these things
are written for our ex-
ample: for the ill is writ-
ten that we may learne to
avoide it, the good that
we may imitate it: But
cheifly must our eye be
bent on our Saviours
actions in this story, for
that is the best copy we
have to follow. Follow
him then as he rides, and
see his humility: It is but
an asse that he sits on, that
thou

za. h. 9. 9.

thou maist follow him
the better: yet is he that
is thus meanly seated, the
King not only of *Zion*,
as the *Prophet* calls him,
but of Heaven & Earth:
This thou maist learne,
even of the children that
follow him; for their cry
is *Hosanna*, that is, *Hear
us O Lord*: and againe
they say, *Blessed bee the
King that commeth in the
Name of the Lord*: Take
thou up this cry together
with them, else thou
must not ioyne with this
company: for from the
aged to the children, all
had these two voices in
their

their mouth, *Hosanna*, & *Blessed be the King*. The one is the voice of praier, the other of praise: two workes that peculiarly belong to this Day, among us, which is *Sunday*.

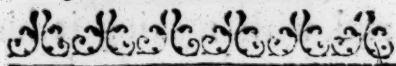
Amongst other things, 8
S. Iohn tells us of certaine *Ioh. 12. 20.*
Greekes, Profelites, that comming to worship at the Feast, desired as this day to see *Iesus*: neither doth he put them backe, but upon this occasion, as it seemes, begins to speake of his suffering which was to follow ere many daies were over. Be thou ashamed that

that any strangers should
presse neerer to heare, or
see him then thou: and be
not afraid hee will reject
thee, if thy desire bee to
learne; for he does not so
unto these. Especially take
heede thou beest not left
out, when he goes into the
Temple: for by his beha-
viour in that Temple,
thou maist learne how to
behave thy selfe in the
Temple of thy Body: that
as he with a whip of smal
cords, whipped the buy-
ers and sellers out of the
Temple, overthrew also
the tables of the money-
changers, and the seats of
them

them that sold Doves; so must we make us a whipp of cords, the smaller the better, and whip out of the Temple and Citie too our corrupt affections; neither let them so much as once looke againe into the Sanctuarie of our Soules, no not though they come to sell Doves for sacrifice; or would change our money into gold. At least, let them never have power to sell our Soules, which onely *Christ* was able to buy: but let us throwe downe their tables, overthrowe their seats, scatter their mer-

merchandize, and not
suffer any vessell that is
not hallowed to come
through our thoughts.
Thus shall wee bee fit to
sanctifie this Day, when
wee have thus hallowed
our harts anew by clean-
sing of them: otherwise,
we shall justly heare the
same which was spoken
to these prophaners, *My
House shall bee called a
house of Prayer, but yee
have made it a Denne of
Theeves.*

Medi-



Meditations for MONDAY.

From *Bethany* comes
our Holy Lord this
Morning to *Ierusalem* a-
gaine ; from his friends
that had entertained him,
to his enemies that would
crucifie him ; and that to
save them, if they would
have beene saved. This
was the towne of *Mar-*
tha and *Marie*, whome
Christ loved : therefore
hee honoured it with a
miracle, in raising up
Lazarus their Brother,
and

and with making it his
retyring place. And well
it was, howsoever, that
Christ had any place to
retire to so neere *Ierusa-*
lem: howbeit his own Ci-
tie owed him a better, if
it had done him right: yet
for all that, he must go to
Bethanie to seek his lodg-
ging, if he will have one,
and pay deare for it too:
for he satisfied his Host to
the full, both for his cost,
and curtesie, in that hee
raised him out of his
grave, after he had lyen
in it foure dayes. It goes
hard with our Saviour
(mee thinkes) when hee
must

must be glad to raise his
host out of his grave: yet
it is well that hee found
one, though hee opened
the earth for him. For a
man may digge in many
places, and not find gold;
and *Christ* may often call
at the graves of Mankind
buried in Sinne, and find
never a *Lazarus* to heare
him. Holy *Lazarus*! thou
couldst heare *Christ* whē
thou wert dead; but well
are wee if wee can heare
him while wee are alive:
yet this we may doe if we
will, and now is the time;
for this Weeke *Christ*
hath many things to say,

B that

that concerne our soules health: yea, words he hath to speake, which may put Life into thee, if thou wert dead, so thy heart be fit, as *Lazarus* his house was, to receive him: only drawe neere, and bring thy Will with thee, and thou shalt heare him.

2 By this time *Christ* is on his way comming to *Ierusalem*: & by the way, as he comes, he is an hungred: (he was no glutton then, as the *Iewes* accused him) and espying a Fig-tree a farre off, he goes to it, yet not to satisfie hunger; for the time of figges was
was

was not yet come; but to give us a Lesson, how he hates spiritual unfruitfulness. When he came to it therefore, and sawe no figges, though by the yeare time it should have beene so, hee cursed the Tree, and anon it withered. If this bee done to the greene Tree, (for S. Marke hath noted, that it *Mar. 11. 13.* had leafes, though it had no fruite) what will become of us, the dry and wild one? And if *Christ* require figges of it before the time, may he not require fruit of us whensoever he comes, yea gather

B 2 where

where he scattered not?
yet let no man accuse him
of injustice: for he sowed
once, but we let it be roo-
ted up; he scattered once,
but we let the Enemie ga-
ther it: that is, hee gave
grace to Man, before the
Fall, that would ever
have been bearing fruit;
and to the trees, a perpe-
tuall Autumne for our
sakes; therefore he might
call on the Fig-tree in
Winter, and not bee un-
just; and may looke for
good workes of the Re-
probate, ere they receive
Grace: but much more
may he of us, who boast
to

to have the life of Grace
in us. Feare then, and
faile not to bring foorth
thy fruite in his season,
and GOD can, and will
put difference betweene
thee & a Fig-tree. He ca-
reth not for Oxen, and it
is no great matter if a fig-
tree wither: but his sight
is better then to see men
walking like Trees; hee
will spare thee therefore,
and give thee an example
out of them: onely thou
must not bee a stocke, or
barren wood, but thy
fruite must appeare in his
due time. This use thou
maist make of this storie.

B 3 How-

Howbeit our Saviour makes another himselfe; namely, by example of his owne faith, which had so soone wrought this miracle, to stirre up Faith in his Disciples, especially in prayer. But this belongs to the next day.

4

What our Saviour taught this day in the Citie, the Evangelists have not recorded. *S. Marke* sets downe the Storie of our Saviours whipping the buyers and sellers out of the Temple, as if it had happened this day: either because they were so impudent

pudent as to come into the Temple this day againe, and so our Lord was enforced to renewe the action: or else it is the same that the other Evangelists speake of, but (according to the custome elsewhere observed in holy Writ) order is not strictly kept in the circumstance of time. For the Holy Ghost meant to deliver a rule for Faith, rather then for Chronologie. And yet we should not have wanted that neither, but that, partly, God would sometime leave order unexpressed, to pu-

nish our disorder towards him: partly, because hee would try our Faith, whether wee would beleeve him on his Word, or condemne him when wee saw the least appearance of contrarietie. Appearance, I say, for so it is only: neither is there any dissidence in matter, or circumstance, in any place of Scripture, but it may be reconciled.

- 5 Well then: This daies Sermon is not printed; yet that our Saviour taught this day, I take it to bee evident: for S. *Luke* reports, that hee taught

taught daily in the Temple. Also his prolix, and continued Parables, uttered on other dayes, make it credible, that he would not be silent upon this. Yet this one dayes labour amongst other we have not, because he hath left us sufficient for our soules health in that we have; so that we need not looke for more. Also, the lesse we have, the lesse wee have to learne. Againe, the want of that wee have not, may stirre up our affection to that wee have. If thou have but a little ground and a

little seed, till it the better; for thou hast better leifure, and it may yeeld thee an hundred for one: howsoever, it cannot but yeeld thee more, then all the great field of the fluggard. *If all that Christ spoke & did were written, I suppose, saith Saint Iohn the Divine (or the Devine Saint Iohn) the world could not containe the bookes that should be written.* His meaning is, either to shew *Christs* diligence in teaching, which was such as would have wearied the hands of all writers to
have

have followed him: or
else, if all that *Christ*
spoke had beene writ-
ten, the Comments upon
his Text would have
been numberlesse. Either
of these are easie to be-
leeve; for we see daily
that the tongue of the
teacher goes so quicke,
as no hand can follow it;
but by Brachygraphie;
& the Comments upon
our Saviours words that
we have, are so many;
as the world is already
full of them: so many
Comments there be, so
many Volumes, so many
Treatises, that they re-
quire

quire more then a mans
life to read them all, as
they should be. Be con-
tent then, and praise God
for that which thou hast,
read it, lay it to thy
heart, and meditate how
thou maist practise it;
for that thou learnest of
Christ, is never truly thy
owne, till thou bring it
into practise: and thus
thou maist heere under-
stand the meaning of
that Proverbe, that sayes,
*No knowledge is like
that, which a man hath
at his fingers ends, that
is, which he hath ready
for practise.*

Now

Now that this Day is done, if thou wilt walke backe with thy Lord againe to *Bethanie*, thou shalt doe more then we read the whole multitude did yesterday, that were at first so dutifull about him. That he lodged this Night againe in that little village, it appears (as I take it) by the Fig-tree, which he cursed as he came by it to day, and to morrow passes by againe, and speakes of what had happened to it, as will appeare better out of the next dayes story. Well then: if thou

thou wilt follow thy Master thither, the journey is but short; some fiftene furlongs as I remember, or there about. If thou doubt to want lodging, because the village is little, yet hope better, because it is hospital: or if thou shouldest watch one Night with thy Saviour, or about him, thou shouldest not loose thy labour, and so it would be worth thy paines also. For who would not want one Nights sleepe to be so neere *Christ*, to heare his last words, & see his last

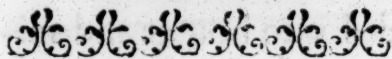
last actions; which as they were alwaies gracious, so now certainly were most affectionate: for it is the Nature of Love, to shew it selfe most loving, when it is a leaving. So have I seene two friends, that having kept their countenance till they were to part, yet then could hold no longer, but burst out and wept, of meere affection.

If thou aske how thou shouldst get so neere thy Saviour, as to see, and heare him; I answer, draw neere unto him by
Prayer

Prayer, by Fasting, by Thankfulness, by Repen-
tance; meditate of him
all the day long, and of
the price, and Love of
his Passion: and, when
thou hast done thus on
the Day time, at Night
lay the same thoughts
under thy pillow, and
rest upon them, or rather
upon him, sleeping, and
waking. Thus shalt thou
both follow him to his
lodging, and Inne with
him too. And if thou do-
est this every Night, thou
doest but thy duty; for
this is a weeke that
should thriftily be divi-
ded

ded into houres and minutes, by hearing, reading, prayer, or meditation; which at Night should be laid up within thee to digest, and ere the Morning they will be a part of thee, as thy nourishment is. And one thing let us observe to this purpose ere we leave this Day, That the matter which *Christ* uttered this day was not written, that wee might have one day, at least, in this weeke, free for meditation.

Medi-



Meditations for TUESDAY.

Rise up with thy Saviour (O my soule) and put on him for thy garments, that thou maiest follow backe this morning to *Ierusalem*. Cleave to him also as he goes, and listen what he sayes; for this is a day, in which the double doore of his lips is open, to poure forth the treasure of his heart; even the riches of his wisdom, and mercy, unto those
that

that have cares and hearts to receive them: for this day he not only teaches his owne, but puts his enemies to silence, by the evidence of his wisdom, and utterly convinces them. His Disciples give him the first occasion of speaking, by shewing him the fig-tree, which he had cursed yesterday, this Morning withered up by the rootes; which whilst they beheld with admiration, they are bold to make him also acquainted with in these words,
How soone is the fig-tree withered?

withered? A marvaile
 was this, nay a miracle
 too, and that in this tree
 above other Trees : for
 the fig-tree is call'd *Sapi-*
ens arbor, that is, the wise
 tree, because it never
 puts out till the Spring
 be confirm'd, & Winter
 utterly over; therefore of
 all trees it is least subject
 to blasting. For this cause
 (among other) the figtree
Jud. 9. 11. in the booke of *Judges*
 (it may be) is put among
 those wise trees that refuse
 the Kingdome over the
 other. But there is no
 wisdom, nor understand-
 ing, nor counsell against
 the

the Lord: if *Christ* command, the poore fig-tree must wither, have it never so well provided against weather, in his late, and deliberate budding. This is the very use that our Saviour makes of this accident: for hence he takes occasion to shew his Disciples, what miracles their faith should worke, if it were true, and settled; that it should not only have Trees, but the Earth, and Sea obedient to it, so that mountaines should remoove, and the Sea stand still at their faith,

faith, were it not wavering. This is much: but the next priviledge is greater; namely, that they should obtaine of God whatsoever they askt in *Christs* Name, observing but one condition, that is, to forgive as they wold be forgivē. Mc thinkes this is something like mans state in his innocency, who had but one condition to observe to keepe himselfe happy; even as Mankind heere, in the person of the Disciples, hath but one rule prescribed, to restore it to Gods favour by forgiveness;

nes; that is, to forgive others, who repent towards them. Mankind, I say, not the Disciples alone; for, in other places, our Saviour makes both the duty and condition generall. Therefore looke to thy faith whosoever thou art, for thou art warn'd as well as the Disciples: and, if thou looke thy prayer should find enterance by it, to obtaine forgiveness in *Christ*; beleeve this one thing ere thou begin to pray, That *Faith* is not *faith*, unlesse *Love* goe with it: thou must forgive
give

give therefore, and that from the bottome of thy Heart, thy repentant Brother, (which is a worke of *Love*) or else thou canst never be forgiven.

2

With the end of this doctrine wee are come now with our Saviour into *Ierusalem*, and no sooner there, but entred into the Temple; which, to this purpose, lay next the gate that led to *Bethanie*, that *Christ* might have the readier entrance into his owne house. There he hath not beene long a teaching, (saith S. *Matthew*)

Matthew) and that as
 hee was walking (saith
S. Marke) because hee
 would loose no time,
 but the cheife Preists,
 and Scribes, and Elders
 of the people, all men of
 authority (and therefore
 the Pharisies, who were
 a kind of *Monkes*, were
 not with them) are upon
 him to know his autho-
 rity. It was a part of
 High Treason, if they
 would have considered
 it, for them to call him
 to account for his au-
 thority, from whom
 they held theirs: for, if
 they were High Preists,
 C hee

hee was their King; if they were Scribes, hee was their High Preist; if they were Elders, hee was from everlasting. For this cause hee pleases not to answer them directly, but by another question, touching the Baptisme of *Iohn*, whether it was from Heaven, or of men? This was a question that they were sure to be taken in, whatsoever they answer'd: for, if they said it was of men, they feared the people, least they should stone the, because all men held *Iohn* for a Prophet: if they

they said from Heaven,
 they condemned them-
 selves for not beleev-
 ing Iohn, nor Christ neither,
 whom Iohn had taught,
 and pointed at, when
 hee said, *Behold the
 Lambe of God:* and
 againe, when hee said,
*This is hee who cometh
 after mee, but is greater
 then I, whose shoe latcher I
 am not worthy to unloose.*
 Therefore when they
 would not speake truth,
 for shameing, and durst
 not speake falshood, for
 chdangerring themselves,
 they (unfildy for men of
 place, and learning)

put the question off, with *Wee cannot tell:* and because they would not confesse the truth that they knew, neither therefore will our Saviour instruct them who are already enform'd, yet, contrary to their conscience, deny to know that which they knew well enough. For they had evidences enough, not only to teach, but enforce upon them also, that our Lords authority could not but be from God; but Pride would not suffer them to acknowledge him. For this

this cause, hee, who resists the proud, and gives grace to the humble, cared not to give grace to them who were not humble enough to stoop to his authority, but leaves them to the hardnes of their harts, even till they come to that height of malice, as to crucifie him who sought their Salvation. This teaches us to take heed how we oppose our selves to the knowne Truth, least wee bee left to our selves, as these High Preists, Scribes, & Elders were, to crucifie

C 3 againe

againe the Lord of life,
and make a mocke of
him.

- 3 That they were left to
themselves, even to the
hardnes of their harts,
the event not only
shewes, but our Saviour
also, as a Prophet, ar-
gues them of, before it
come into act. First, in
the Parable of a certaine
Man, who had two
Sonnes; the one stub-
borne of tongue, yet
ready of hand, after his
penitence; the other
ready of his promise,
but as slow to performe
itin his deede: for, the
one

one denyes to worke in
his Fathers Vineyard,
yet after repents him-
selfe, and goes; the
other promises to goe,
in faire and forward
tearmes saying, *I will*
Sir, but goes not. Se-
condly, in the Parable
of the housholder, who
let his Vineyard out to
ill husbandmen, who
both denied him his
Rent, beat his servants,
and slew his Sonne, all
whom he had sent, one
after another, to de-
mand it. Thirdly, in the
Parable of the wedding
dinner of the Kings

*Matth. 10. 6.**Rom. 1. 16.*

Sonne, to which they that were bidden, that is, the *Jewes*, who were first called, both in the time of the Law, and of the Gospell, of any nation, refused to come. In which Parables how carefull is our Lord to set the Sinne they were to commit, before the eyes both of Preist and People, in his right colours? therefore hee describes it once, twise, and thrise over, that they may take the better notice of it. And them, by this meanes, hee left inexcusable: so shall wee bee

bee also, unlesse wee
take warning by their
example. For our duty
is, as well as theirs, first,
to worke in his Vine-
yard, when hee calls us;
for, though wee bee
his Sonnes, he will not
allow us to bee idle: Se-
condly, to pay him his
Rent, for our Farme, or
Lease of life he trusts us
with; for, though wee
bee his Farmers, wee
hold not of him in Cor-
nage, or for a Rose in
winter: Thirdly, when
hee calls us to his Table,
to come like men, ha-
ving on our wedding

C 5 gar-

garment; for it is neither for his honour, nor our credit, that wee should come in our old rags. In a word: wee must come to God, as labourers, in our course outside, when hee would have us to worke, but like Holy-day-men, as if wee had not wrought at all, when our labour is done; that is, not making shew of, or trusting in any thing wee have performed. For this is Gods manner of entertainment; Thou must first come to him in thy rags, that is, such build as thou hast,

hast, and worke out thy
freedome: after that thou
must put on *Christ* for
thy Garment; by expres-
sing him to thy power in
thy outward actions,
whom thou hast layd up
for thy righteousness in
thy heart, and then thou
art a guest for Gods Ta-
ble. Yea, thus thou must
pay him thy Rent, by
sorrow for thy sinne, and
a broken heart, and then
thou shalt be bidden, or
called in to the wedding
among those whom
God will receive to his
Dinner: and thither also
thou must carry thy hu-
mility

mility with thee, not striving for place, as if it were thine of due, or merit. Humble thy selfe, and thou shalt bee exalted; exalt thy selfe before God and thou shalt bee brought low.

- 4 These admonitions, which, beeing thus applyed, might, and should have beene medicinall to *Christs* enemies, on the contrary fretted them to the gall: so that, to bee avenged, they set the *Herodians* first, to entrap him in a question of State, that hee might bee brought within the compasse

compasse of Treason:
next, the Sadduces,
with a question of their
Law, that hee might
come within compasse
of Heresie: after that, a
Lawyer to tempt him,
if he could entrap him
of Ignorance, and so dis-
able his Teaching: but
when he had put the all
off with wisdom, fit for
Wisdom to speake, at
length hee is so bold as
to aske them a question,
(seeing they will needs,
bee so bold with him)
concerning his Divinity.
The question is taken
out of the booke of
Psalmes:

Psalmes: In which, the holy Prophet *David* calls *Christ* his Lord, in the Spirit (of Prophecy) who was his Sonne according to the flesh, so long before acknowledging his Divine Nature, for *Christ* that was his Sonne, in the flesh of his Manhood, was his Lord, in the Spirit of his Godhead. This if our Saviours adversaries would have acknowledged; they durst not have gone about to entrap him; and then the question had beene easy also: For it was no more
but

but this , How doth
David in Spirit call
Christ Lord, seeing hee
was his Sonne? An easie
question, if they would
either have beleaved *Da-*
vid on his Prophecy, or
Christ on his word, or
the miracles which con-
firmed them both. For
Christ his miracles were
such, as evinced both
the prophecyes that
had gone of him to bee
true , and him to bee
the *Messias* that was
prophecied of, for they
were all done in his
owne Name, which
shewed him evidently
to

to bee GOD; because none can say of himselfe I charge, or I command, but hee that is highest: therefore the Apostles said ever, In the Name of *Iesus* of *Nazareth*, or some such like words. For this cause, when *Christ* taught in this forme, *I say unto you*, all men marvailed: and when hee said, *Thy sinns are forgiven thee*, the Pharisees murmured, because they said (and said truly) none could forgive sinnes after that manner, but GOD alone. These things might

might have taught these captious posers, that *Christ* was GOD, if they would have laid them to heart: and on the other side they might know as well, that *Christ* was *Dauids* Sonne, according to the flesh, by his Mother, the Blessed *Mary* the Virgin, who was both of *Dauids* Tribe, and family. *David* therefore might well call him Lord, as hee was GOD, who was his Sonne as hee was Man. But their pride having taken the right answer from them, they
had

had not one word to reply; which stricke them with such a confusion that they turned their backs, like men vanquisht, neither ever durst any after that Day aske him any question.

5 Now are their mouths stopt, & our Saviour hath leasure to breath awhile: which hee doth not nevertheless, no more then hee did, before this time, strike his enemies dumbe, (which hee could easily have done) to enjoy his quiet. Hee could have done it easily, as it appeares out of the
the

the story of his taking,
in S. *Iohn*, where hee *Iohn. 18. 6.*
strikes his enemies back-
ward to the ground
with a word; hee could
therefore have long a-
goe stopped their
mouths, but hee would
not: yea, hee could easily
have put them all to si-
lence, but his pleasure
was they should goe on;
partly, because hee
would have his wisdom
and theirs compared
together to the full,
that it might appeare
which was the true one;
partly, because hee
would have it seene,
what

what 'fury hee had to strive with, what hatred to overcome.

- 6 Assoone as these fowlers are gone with their nets, our Lord warnes the people at large; of such false Teachers as they bee. Especially, hee denounces wo upon wo, against the Pharisees, who were a sect much like the Iesuities now a dayes, for austerity, and strictnes of Discipline, and therefore did more hurt then any other: and Statesmen they were too, like unto them, as may appeare
out

out of their story in *Iosephus*. That they were such people as with great violence, and heat of corrupt Zeale followed their intents, and woefully prevailed by that meanes, our Saviour himselfe expresse of them when hee sayes, **THEY** compasse Sea, and Land to make one Proselyte, and when they have him they make him twofolde the child of Hell more then themselves. These false Teachers our Lord is more earnest against, because they misled his owne,

owne, one, only chosen
 people at that time, in
 regard of visible, or hu-
 mane knowledg; for God
 had no Temple then,
 nor Church visible in all
 the world, save in *Iury*.
 Which makes him so
 tender over it, that
 howsoever it was, or
 had beene bent against
 him, yet hee cannot but
 pitie it, & greive at their
 destruction: therefore he
 ends the Chapter in
 which hee denounced so
 many woes against the
 wolves that destroyed
 his flocke, with a pite-
 full lamentation over
Ierusa-

Ierusalem. For heare him, thou that passest by, how deerly hee bewailes his owne Cities wofull madnes, that forsooke him to take part with Murderers; *Ierusalem, Ierusalem,* (saith hee) *thou that killest the Prophets, and stonest them that are sent to thee; how often would I have gathered thee as a hen gathereth her chickens under her wings, and yee would not? Much like unto Davids affection to, and mourning over his dead Sonne Absalon; Absalon, Absalon,* (saith hee)

225
my

my Sonne Absalon,
would God I had died for
thee. Thus holy *David,*
 as a father, laments his
 deere Sonne, and *Christ,*
 as a Saviour, his deere
 Citie. But our Saviour
 exceeds: for his sorrow
 was both more deepe,
 (though it have not so
 many words of repetiti-
 on to expresse it) and
 more seasonable also;
 for *Absalon* was past re-
 covery when *David*
 mourn'd; but *Ierusalem*
 had time to repent, when
 our Lord wept over it.
 It had time, I say, but it
 would not: may *Christ*
 sayes

sayes so, but they knew not the time of their visitation; therefore hee prophesyed of it, *Behold your house shal be left unto you desolate*: which prophecy was fulfilled in the Emperour *Vespasians* dayes, and continues so unto our time. The lesson wee have heere to take out is, for Teachers, that they bee not like to these Priests and Pharisies; for Hearers, that they bee not like *Ierusalem*, least both Priest and People doe perish together.

By this time now began

For the Treas-
ury was at
the going
out of the
Temple, 2.
Chro. 24. S.

which must
bee, on the
outside.

gan night to draw on,
and *Christ* therefore
leaves the Temple for
this day; which may ap-
peare, first, by the *Story*
of the poore widdow,
whom hee commends
for casting her whole
substance (which a poore
widdow might soone
doe) into the Treasury.

Secondly, by his Disci-
ples shewing him the
buildings and stones of
the Temple, and his Pro-
phesy upon that occasi-
on, *That there was not a
stone, upon a stone, which
should not bee throwne
downe: which two Sto-
ryes*

ryes teach us two excellent lessons: First, that *Christ* accepts of the Heart more then the Hand, and of the givers affection, then the riches of the gifts (for the poore widdow gave but two mites:) Secondly, that there is no worke so glorious, (no not building of Temples) which can stand before GOD, when it failes either in substance, or affection; for even GODS owne Temple could not please him, neither might it stand, after the Ceremonial Law, under which it was
D 2 erected

erected, was once abrogated.

- 8 From the Temple as-soone as *Christ* is come to the mount of *Olives*, there hee sits downe, and at his Disciples request, enlarges the Prophecy hee had delivered, concerning the destruction of the Temple, and Citie; which, with much efficacy of doctrine and exhortation, he finishes in a whole Chapter. And the more instant hee is in it, because it concernes not *Jury* only, but the whole world in generall (whose fate depends upon
- on

on the fate of the Church whatsoever it otherwise imagine) whose destruction (therefore) is figured in the destruction of *Ierusalem*. And that hee may prepare all men for his second coming, the time when these things shal happen, he joynes for this cause, to the prophecy, a Parable of the ten Virgins, whereof five were wise, five were foolish. The wise brought oyle for their Lampes; but the foolish neglecting this part of providence, after they have assayed, in

vaine, to borrow, in their absence the Bridegrome coming, enters into his house, makes the doores bee shut, and so they are excluded from the Marriage of their Soules unto G O D. This Parable that it may bee better understood, there followes it a most plaine and expresse description of the last Iudgment, and the rigor of it, which shall bee when the world shall have an end: in which Iudgment, the godly shall bee received into everlasting Ioy, and the wicked cast
into

into utter darknes, to inherite eternall paine, prepared for the Devill, and his Angells. There is another Parable by Saint *Matthew* mixt with these; and that is, of the increase of the Talents, which the Lord gave forth to his servants, at his going to his Travaile: but this in order of time, belongs to the weeke before, when our Lord first had a sight of *Ierusalem*, as may appeare, *Luke. 19. 12.*

Now is Night already come, and *Christ*, it may be, lookt for in *Bethany*;

D 4

but

but from this time forward hee never returnes thither, nor comes in any bed, till hee bee layd in the Rocke by *Ioseph of Arimathea*, to sleepe his three dayes sleepe; from which cold, and hard bed, hee rose but once, to lie downe no more.

Luk. 21.37. This Saint *Luke* hath observed, who tells us expressely, that in the day time *Christ* taught in the Temple, but at Night he went out and abode in the Mount that is called *Olives*: which words seeing they cannot bee understoode of the
Nights

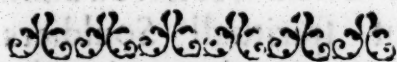
Nights that are past (in which hee lay in *Bethany*) it remaines that they belong to this Night, and those that follow, to the time of his Passion. It was but a cold lodging that Mount *Olives* could afford our blessed Saviour: A field-bed, without any other Canopy but the vault of Heaven, (GODS high Starre-chamber;) or any, either Pillow, or Rugge, but the greene Earth: yet thus hee chose to bee an example unto us in watching, as it may bee hee was at the same time in

D 5 praying

praying also; both in regard of his owne commandement, *Watch and Pray*, which joynes prayer with watching; as also of his Practise, at other times, in which these two are not severed. The same duties that hee might stirre up his Disciples unto also, hee *Matth. 26. 2.* foretells them of his *Pas-*
sion, after hee hath finished the sayings before mentioned, to let them see what neede they had to watch, and pray with him also. It is not likely, but that this desire of our Saviours tooke effect in
his

his Disciples. Let us suppose that it did so; and then wee have a band of spirituall Souldiers watching heere, or else a company of Saintes praying, such as all the Earth (I had almost said Heaven) cannot shew the like. If ever wee will pray then, let us doe it now; for we cannot have better company: and if wee watch too, so it destroy not Nature, wee shall bee liker *Christ*, in whom onely wee hope to prevaile. And thus let us take our leave of *Christ*, or rather attend
on

on him, for this Night
time.



Meditations for WEDNESDAY.

NOW begins the *Catastrophe* of this Tragedy to come in; for this Morning all *Christs* enemies meete together, and take bloody counsell together against him to destroy him. And to helpe them on, *Judas Iscariot*, (whose bloody mind was never pleased with *Christ*, since hee blamed his

his coveteousnes, for
grudging at *Maries* Iohn 12.3.
powring her pretious
oyntment on his head,
the *Saturday* last past,) hee like a covetous
wretch, to make up his
losse, comes in with
his, *What will yee give
mee, and I will betray
Christ unto you?* The
word was no sooner
spoken, but the bargaine
was driven, money pro-
mised, hands stricken,
and *Christ* sold. But for
what thinke yee? Even
for thirtie pieces of silver.
A goodly price to value
him at, whose blood, even
the

the least drop of it, was of worth to purchase Heaven and Earth. Thus ungodly men, like prodigalls, make away their wealth, for nothing: but let us by their example, bee brought to bee more wary, and thrifty of our spirituall riches, least wee fall into extreame misery: and that the rather, because God is austere, and will one day have an account of all our spendings.

2 In the meane time, whiles his Death is a plotting, it is very likely that our Saviour is a teaching:

teaching: yet what hee taught this Day, the Evangelists bee all silent in; belike the Holy Ghost meant to leave us time enough, for conning yesterdaies long lesson. And yet this Day, for a neede, will afford a man matter enough for meditation. For hee that can but endure to take a view of the cruell malice of *Christs* enemies, may find what will give him sufficient occasion to bewaile his owne finnes, and wonder at theirs, who were actors in so bloody a designe.

Or

Or if these seeme too
dismall to settle our
thoughts on, let us but
cast our eyes upon our
Saviours patience, who
was not mooved with all
that was devised against
him, no not so much as
to breake off his ordinary
exercise of preaching,
by that meanes, even then
seeking to win them, that
sought to destroy him;
it will a little sweeten the
bitter of that which went
before.

3 And if wee stay a
little, to looke upon the
faire face of this vertue
in our Saviour, it will bee
worth

worth the copying out.
Tertullian hee describes
Patience on this manner.
*Vultus illi tranquillus &
placidus, frons pura, nullâ
mœroris aut iræ rugositate
contracta, remissa æquale-
tum in modum supercilia,
&c..i.* Her looke is quiet,
and gentle, her forehead
plaine and smooth, with-
out ever a wrinkle of an-
ger, or sorrow; her eyelids
let downe equally with
Ioy, and her eyes cast up-
on the ground, of hu-
mility neverthelesse, but
not of greife; her colour
confident, such as they
have who are guiltlesse
and

and secure; her mouth sealed up with silence; often shaking her head at the Devill, and scorning him with a threatening laughter; her attire white, neither strait to her Body, nor loose and fluent, but plaine and seemly; her place is above the Clouds, where neither storme, nor tempest can shake her; the Holy Spirit himselfe lends her his Throne, to rest her in, where shee sits as a Queene, bee the Earth never so unquiet against her. Thus hee describes this vertue excellently

cellently, as if shee had put off her vaile, that hee might take a true pour-traiect of her face.

Yet a better description of Patience may bee had, neverthelesse, out of our Saviours owne person; and so wee shall make Patience, not a female, but a manly vertue, as it is indeed, and appears to bee so, in that it makes women to bee men, at least more then women: neither can any womanish effeminate heart ever bee truly patient, but will alwaies bee grudging and complaining.

The Comli-
 nes of his
 person, I take
 to bee evi-
 dently pro-
 ved out of
 the place of
 Saint Luke,
 Luke. 2. 52.
 And Iesus
 increased
 in wisdom,
 and stature,
 and favour,
 with God,
 and men.
 This is by
 some assign-
 ed for the
 cause, why
 the women
 wept so fast
 for him whē
 hee went
 his executi-
 on.

plaining. Well then:
 let our Saviour bee unto
 us the true picture of Pa-
 tience, and let us take
 the description of it
 from him. His counte-
 nance was faire, and full
 of Majesty, as some
 thinke, and as *Lentulus*
 his letter describes him,
 even as the face of Pati-
 ence is Heavenly, and
 reverent: according unto
 others, (and so the
 Scripture seemes to
 make him) not outward-
 ly lovely or beautiful, no
 more is Patience a plea-
 sing vertue to looke on,
 but winns by inward
 worth,

worth, rather then by
outward beauty: never
was hee scene to laugh,
(for Patience hath little
time to bee merry in this
world) but often to
weepe; yet not much
neither, but so as might
shewe his affection, ra-
ther then give way to it:
his haire long, as *Samp-
sons* was, and his whole
person farre stronger
made then hee, to beare:
his feete all bare save his
sandalls; a fit foundation
for Patience to build on:
his garment woven
whole, from the top to
the bottome, not one
seame

seame to divide it; much lesse is it rent upon him, by impatience: his speech full of grace, yet not much, but alway seasonable; in all his sufferings not once heard to revile, or complaine, no not on the Crosse; and which is more, not once to utter a grone there: but, on the contrary, hee prayed even then for his persecutors, saying, *Father forgive them, for they know not what they doe:* whilst hee knowes, as upon this Day, the High Priests, and their complices to bee plotting his Death,

Death, yea buying and
selling him, hee is labou-
ring to save them; who
within two dayes after,
he knew, would prefer
a murderer before him,
even then when it stood
upon his life: when *Iu-
das* returnes from his
bloody bargaine, even
from selling his Masters
head, hee never oncere-
viles, or rates him, or casts
him off, yea when he goes
actually to betray him,
and outright, hee saies
no more to him but this,
*That thou doest doe it
quickly.* If this bee not
the perfect picture of
Patience,

Patience, I know not where wee shall have it.

5 Now these actions are our instructions, and *Christs* sufferings are but a patterne for us, to take out the perfect worke of patience by. So saith Saint Peter: *Christ also suffered for us, leaving us an example to followe his steps; who did no sinne, neither was there any guile found in his mouth; who when hee was reviled, reviled not againe, when hee suffered, hee threatened not, but committed his cause to him that judgeth righteously. We have*

have all need of patience, that after we have done the will of God, we may inherite the promise, for yet a little while. and he that shall come, will come, and will not tarry. Let us heare therefore the word of exhortation, as it is laid down for us in Saint Iames: *Be patient, my Brethren, untill the comming of the Lord: behold the husbandman waiteth for the pretious fruit of the earth, and hath long patience for it, untill he receive the former and latter raine: be patient therfore and stablish*

E your

*your hearts, for the cōming
of the Lord draweth nigh.
The same Apostle a-
scribes to patience, the
meanes to make us per-
fect, James 1. 2. My
Brethren, count it ioy,
when yee fall into many
temptations, knowing that
the triall of your faith
worketh patience: and let
patience have her perfect
worke, that ye may be per-
fect, and entire, wanting
nothing. This vertue
whosoever would have,
hee is now at the foun-
taine: for from Christ we
must have it, or not at
all. Let us then seeke for
it*

for THURSDAY.

99

it in him, or to him for
it, and so we may come
to find it: and the rather
let us doe it, because our
soules are not our owne
(in this troublesome
world) without pati-
ence; *for in patience* (saith
Christ) *ye must possesse*
your Soules.



Meditations for

THURSDAY.

A Little lightning be-
fore death, as on
this day, hath our Blef-
fed Saviour, and but a

E 2 little

little neither, even while he is preparing and eating the Passeeover: all the rest of the day he is teaching, as may be probably conjectured. But ere hee beginne to do that, he gives direction first, where he will have the Passeeover made ready for him, by sending two of his Disciples to a certaine man that should meet them with a pitcher of water; by which, and other signes that hee gives, they should know him to be the partie, whose house hee had chosen for the purpose.

This

This man, whom our Saviour sent thus to, is observed (further) to have beene a Disciple; for when the two who were sent from *Christ*, meete with him, they say, *The Master saith:* which is noted to have beene the name that the followers of *Christ* called him by among themselves; as it may appeare to be by *Martha's* words to *Mary* her sister, *The Master is come, and calleth for thee.* This being granted, that this man was a beleever, it will

rest uncertaine, whether *Christ* had bespoken a roome of him before this, or no; for, if he was a Disciple, he might ere this time have made it knowne to him, by word, as well as by revelation, that he would eate the Passeover in his house: and it helps the conjecture a little, because his roome was so ready. But howsoever that might be done ordinarily, or otherwise, certaine it is, that *Christs* foretelling, *they should meete him, bearing a picher of water*, was prophetically,

ticall, to confirme the Disciples faith, & ours. Also, in that his roome was ready drest to receive *Christ*, besides that it commends decency unto us, both in the man, and in it selfe, it serves also, to shew us how wee should have our hearts prepared for our Master; namely, that wee must cleanse them, dresse them, trimme them, and alwayes have them fit to receive him: if wee give him the upper roome in them also, wee do but follow our example. Only let us take heede.

when he sends his Disciples, that is, his Ministers, that they find us not without our pitcher of water, that is, without teares of true penitence in our eyes, that wee are no better prepared to entertaine him.

- 2 The next thing the holy Evangelists lead us to, is the putting that in effect, which here was made way for. But before wee come to that, if it seeme strange to any, which Saint *Iohn* hath noted unto us, that our Saviours Passeover was two dayes before the *Iewes*;
(for

(for theirs was on Satur- *Iob. 19. 14.*
day, his on Thursday)

it may be the lesse mar-
veilous to him, that con-
siders, how farre *Christ*
was before them in pre-
paration. And that

might well serve for an
answer, were it not that
the law of GOD is so *strict* *Exod. 12. 18.*

in appointing the day on
which the Passeeover
should be kept. But the
undoing of this knot,
is to be learned out of a
custome which the *Iewes*
had taken up, ever since
they came from *Babylon*,
and to gaine credit to it,
ascribed it to revelation

from God, which was this, That if the Passeover fell neere the Sabbath day, it should be deferred untill the Sabbath, that the people might not have two holy-daies so neere together, and so the commandement (belike) be endangered; *Sixe dayes shalt thou labour.* This was the reason why the *Iewes* deferred their Passeover untill Saturday, which our Saviour kept upon Thursday. For Thursday was the legall day. Therefore *Christ*, who best knew the meaning of his

his owne commandement (which they by scrupulousnes mis-understood) kept that day, neither would give the least example to make the law of GOD of none effect, by mans traditions. This keeping of the Passeover, was the last Ceremonial act, that ever our Saviour performed.

Now, seeing wee have
none of this dayes worke
set downe by *Christs*
pen-men, let us come
unto that the evening
affords us, which is full
of many strange occur-
rences.

rences. The first thing in it, is the abrogating of the Sacramentall Supper of the old Testament, the Passeover, and instituting that of the New, which wee call, by Saint *Paul's* direction, the *Supper of the Lord*. And there are not many circumstances to observe in the first of these: As first;

- I That *Christ* abrogated the Legall Ceremonies, by fulfilling them, and inducing of better; for he kept both the right day, though the whole nation did otherwise, and

and the right time of the day, the evening, and the right company, his Disciples, and of those, no more thē the twelve, who were his household servants, and ever with him: as for his sitting, whereas some thinke it is legall he should have stood, it appeares out of *Exodus*, that it was a cir- *Exod. 1: 10.* cumstance not perpetuall, but proper to the time when the *Israelites* were to leave *Egypt*: and that he observed the feast in an other mans house, the reason is ready, because hee had not
(more

(more thame for mankind) one of his owne, no not a place to hide his head in.

2

Secondly, wee may observe about it, *Christs* desire hee had to eate this Supper with his disciples: which himselfe expresse most expressely, when hee sayes, *desiderio desideravi*, &c. that is, *I have vehemently desired to eate this Passeeover with you, before I suffer.* As for a third circumstance which some gather, that hee tooke the cup in the time of the Passeeover, and gave it his

his disciples to go among them, after the same manner that hee did, when hee instituted his owne Supper; it is by the learned observed to be spoken by Anticipation, and the action to belong to the Sacrament following, in which it is of the essence of it: therefore by the other Evangelists it is only mentioned in that place. To let passe that then; these two, that wee are certaine of, have their use to us-ward: the first, to shew *Christs* strictnes in doing the will

will of his father, and fulfilling the Law for us, that wee might bee free from the burthen of Ceremonies: the second, both to shew his affection to mankind in generall, in that he desired so much to come once to the eating of his last Supper, that hee might make an end by it, of the bondage of Rites, and bring in Evangelicall freedome; as also his love to his Disciples in speciall, for whose cause hee desired the Passeover so earnestly, that hee might have them at his owne table
before

before hee left them,
and let them see how
lovingly hee parted
from them: for this cause
it is noted, that our Sa-
viour had other meate
besides the Paschall
Lambe, that hee might
receive his Disciples the
more liberally; for hee
had a dish of meate with
a sweete sawce to it,
which he dipped a sopp
in, and gave it to *Iudas*:
and that this could not
be the Paschall Lambe
it is evident, because
that had a sawce indeede,
but it was made of bitter
herbes, not fit to dip
bread

bread in, signifying the bitter affliction, which their forefathers were delivered from in *Ægypt*.

4

Presently after the eating of the Pascheover, followes the washing of the Disciples feete: which though it might be referred to custome in those hot countries, as *Abraham washed the Angells feete: and the widowes*, in *Timothy*, must be such as had washed the Saints feete yet it may have also a Spiritual signification; namely, to shew how cleane they are to bee, that

that come to the Supper
of the Lord: also, that
Christ must wash us him-
selfe, or else all our
washing is nothing
worth: because of
which signification, this
washing was put off,
till after the Passeover,
and before the Lords
Supper; otherwise, by
the custome, and fashion
of the countrie, it should
have beene before them
both, as may appeare
out of *Genesis*. After the Gen. 18. 4.
washing ended, *Christ*
sits downe againe, and
having expounded what
hee meant by his last
action,

action, namely, to teach his Disciples humility and mutuall love; having also given a touch at the Traitor *Judas*, whose feete among the rest hee had washed, but his heart hee could not; he proceeds to institute the Sacrament of his Supper. The intent of this Sacrament hee himselfe in part expresses; namely, that by breaking of bread, there should bee a remembrance of the breaking of his body, and by powring of wine, the shedding of his blood,
continued

continued untill his second cōming. A remembrance only, I say, for so saith *Christ* himselfe, *Do this in remembrance of mee.* Therefore they alter the nature of the Sacrament, that will have it, not a memoriall, but a corporall exhibition of the body of *Christ*, according to the literall sence of the words, *This is my body.* To answer whome, wee may heere note, that *Christ* distributed this Bread, which he calls his body, and this Cup, which hee termes his blood, with his owne hands,

hands, before ever hee had a Spirituall Body; so that his Disciples could not receive his body after such manner as the Papists would have it received, because it was yet a naturall one, and not after that manner communicable: unlesse wee will say, that the Apostles received the Sacrament after another manner then wee do; and they indeede, could not receive *Christs* Spirituall Body, which yet was not, but wee do.

5 After this Sacrament ended, while the Table is

is not yet taken away,
nor any one risen, our
Saviour beginnes to bee
troubled, and to expresse
more plainly the treason
that *Indas* had concei-
ved against him. Yet
this complaint, it is a
wonder to see how
sweetly hee carries: for,
though hee knew
the Traitor, and
had most just reason to
have disclosed him with
utmost detestation, yet
hee never detects him to
any, but his beloved dis-
ciple *Iohn*, and that upon
inquiry. For whereas
it is read how *Indas*
asked,

asked, with the rest of the Disciples (like an impudent wretch) *is it I Master?* and *Christ* answered him, *Thou hast said it*, it is noted, that hee spake these words so softly and secreterly in his care, that the Traitor only heard them. And when as Saint *Iohn*, *Christ's* beloved Disciple, at *Peters* request, asked him who hee meant, it is observed also, that hee received the signe in private, *Hee it is, to whome I shall give a sop:* for, if these things had beene done openly, the Disciples

ples could not afterward have beene ignorant of *Christs* words which hee spake to *Indas*, *That thou doest, doe it quickly:* which neverthelesse it is manifest they were; for they thought *Christ* had sent him to buy something. And therefore, whereas it is supposed also by some, that the Traitor was then opened, when it is said, *Hee that dippeth his hand with me in the dish, shall betray mee*, it cannot be true; for (besides the former reason) it is but the same phrase which *David*

F used

used in the like case: *Hee that ate bread with mee hath lift up his heele against mee.*

- 6 And certainly this was a miraculous, or (to speake more properly) a divine moderation in our Saviour, that hee never once detected his principall enemy, or broke into passion against him, though he knew him: but, on the contrary, hee reached him a sopp, to winne him from his bloody and violent purpose, if so hee would, or could have beene changed; for that action of reaching

reaching the soppe, was an action of love, as Carving is among us, and so understood by all the Disciples, except Saint *John*, to whome it was a private signe: so that if *Judas* could have taken it so, he had then beene recalled; and in that he did not, he was left more inexcusable.

That hee tooke it not so, the sequell shewes, and the effect which his inward thoughts presently breake into; for our Saviours soppe wrought upon *Judas*, as good Physick doth upon

7

corrupt bodies, which makes them worse affected, & the disease more deadly. So was it with this Murderer; for no sooner hath he taken the sop, but hee goes forth, to accomplish his cursed malice. But cursed bee his malice, for it was cruell, and therefore into his secret let not our Soules enter. Better it is to admire *Christs* divine moderation, and imitate it, then excuse *Iudas* his fact, or lessen the greatest sinne, that the nature of man is capable of: better it is to stay with *Christ*
in

in the chamber, then follow *Iudas* to the High Priests: better, in a word, to suffer with *Christ*, then betray him, with *Iudas*; and if any man beleeeve not this, let him but looke to the end that *Iudas* makes the next morning, and no longer to it.

If I should make use of 8
every thing that was
done after this, the meditation of this day, would not be this dayes only meditation, but must needes extend to the next: which hath matter, neverthelesse, enough
F 3

nough in it selfe, not only for it selfe, but also for a mans whole life. I will therefore runne over things, with what brevity I am able.

9

Luk. 22. 24. The next thing, therefore, is the Disciples striving for superiority; an untimely ambition: after that, *Christs* exhortation to humility, and unity; a friendly admonition: the next, is the foretelling of *Peters* fall; a prophetical prevention: after that, an arming of his Disciples in generall, against persecution; a loving premunition: which

*ver. 27.**ver. 31.**ver. 35.*

which is followed with
 a promise of rest in hea-
 ven, and a comforter on
 earth, even GOD the Ho-
 ly Ghost himselfe; an
 endlesse consolation.

*Iohn. 14. 1.
 and 16. ver.
 so. to the end
 of the Chap.*

After these speeches,
Christ riseth from Table,
 to goe unto the place
 where hee was to be sur-
 prised: yet entring into a
 new discourse, he tarries
 within doores, notwith-
 standing, so long, till he
 hath made an end of that
 excellent Sermon, (his
 Swans song) which is
 left us in the fifteenth,
 and sixteenth Chapter of
 Saint *Iohn*: which Ser-

10

*John 16.**Mat. 24. 30.*

mon hee ends with a
prayer, his *prayer* with
singing an *hymne*,
(whence, perhaps, our
custome of ending Ser-
mons after that manner
arises,) and so goes out
to the Mount of *Olives*.
Some are of opinion, that
the Sermon before spo-
ken of, was preached by
the way, as *Christ* went
to *Gethsemane*, accor-
ding to the saying of the
wise man, *Wisdom cry-*
eth in the streetes: but it is
again answered, that the
way is not long enough
for it, unlesse hee should
make stops in it, which

is

is unprobable: neither is it likely, that on the night (for so it was now) *Christ* would stand and teach in the streetes, and sing also an *hymne*; which Saint *Matthew* Mat. 26. 30. tells us hee did upon his going out into the Mount of *Olives*.

Through this Mount *Olivet*, was the way into the Garden of *Gethsemane*; and that Garden is the end of our Lords journey for this time. Into which as soone as hee is entered, then be- ginnes the bitter cup of the Passion to be reach-

ed unto him, figured by the bitter herbes in the Pasſeover. The very ſight of this Cup, ere ever it came to his lips, was enough to bring a deadly heavines, even upon his Soule. It was now high time, then, for *Chriſt* to pray; which hee doeth once, againe, and againe, in theſe words, *Father, if it be poſſible, let this Cup paſſe from mee.* Yet are we not to thinke, that *Chriſt* would have this Cup paſſe from him indeede; for he ſaith himſelfe, *Shall I not drinke of the Cup that my Father bath*

bath given mee? But hee prayed thus, to let us see what resolution Gods justice is of; it will not be mooved, when God hath once absolutely decreed to punish sinne, not though *christ* pray for it; nay though hee himselfe, in our person, be the patient.

The whiles *christ* is a praying, his Disciples are a sleeping; and that so heavily, that his twise comming to them, upon his first, and second praying, could not keepe them waking, no not though hee chide them sharply

sharply for their drow-
nes. It was a pitifull
weight of sinne, that
made our Saviour Soule-
heavy unto Death, and
the Disciples Bodies, to
a deadly and unseaso-
nable sleepe. But this was
not all: for it wrung a
bloody sweate (O the
deadly weight of sinne!)
out of our Saviour, such
as never man sweat the
like in all points; and be-
sides that, layd him upon
the ground groveling,
in a most grievous ago-
ny, such a one, as an An-
gell came downe to com-
fort him, from heaven;
for

for earthly comforters failed, and all they could have done, had beene little worth.

Scarce is this agony over, and the bloody Sweate wiped from our Saviours face, but *Iudas* comes to apprehend him: which though hee could not have done without *Christs* permission, for all the High Priests authority, (which was made manifest, when our Lord struck downe them that came to take him, with a word of his mouth,) yet hee accomplishes, neverthelesse, his
cursed

13

Iohn 18. 6.

curfed intent : fo that
 though *Peter* refift, and
 fmite of *Malchus* his eare,
 yet *Iudas* preuailes, and
Chrift is taken: neither
 can they be intreated to
 let him goe, though hee
 plead his innocency, and
 heale his enimie with a
 touch, (even *Malchus*)
 to let them fee how farre
 hee was from hating
 them, notwithstanding
 all their injury. But their
 hearts were hardned;
 therefore *Chrift* must
 needes fuffer.

Next unto this, fol-
 lowes *Chrifts* examinati-
 on before the High
 Priests:

Priests, full of injustice, and subornation. In the time of which ungodly proceedings, falls out a pitifull accident, which is, *Peters* deniall of his Master: which though it might seeme to admit of some excuse, in that the temptation was strong, even such as, not long since, had made all *Christs* followers forsake him and flee; yet being thrise--over committed, and that, after having beene forwarned of it, wee must needes confesse, that it was a grievous crime, especially,
in

in that *Christ* was now
 (even as *S. Peters* faith
 was) upon his triall.
 Yet this wound, though
 it was the harder cure,
Christ heales more easily
 then hee did that which
Malchus received; for,
 that was healed by a
 touch, this only by loo-
 king backe: for as soone
 as *Christ* look't backe,
Saint Peter came to him-
 selfe, went out, and wept
 bitterly.

15

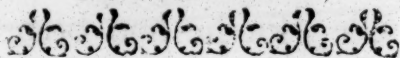
As the Devill in his
 limbes, is thus busy a-
 gainst *Saint Peter*, so is
 hee himselfe, the while,
 against *Christ*; for hee
 stirres

stirres up his good children, the High Priests, and their company, to vex him, not only, as before, by trapping interrogatories, but also by reviling him, spitting upon him, buffeting him, and mocking him. And now their malice is risen to an height, it is time to make an end for this day, or rather this night; and so they doe: or rather the time it selfe doth for them, because their malice had no end. For having sit up all night about a worke of darknes, they are not
ashamed

ashamed to prosecute it
the next day; to which
we are (God assisting)
the next to proceed: but
let us take heede wee do
it with another affecti-
on then they did; for if
Saint *Peter* tell, that fol-
lowed indeed, but a farre
off, what will become of
them that draw neere to
persecute?

*By thine Agony, and
bloody Sweate.*

Good Lord deliver us.
Amen.



Meditations for

FRIDAY.

NOW beginnes the
 dismaldest Morning
 to appeare, that ever saw
 the Sunne: it is no mar-
 vaile if she blush when
 shee rises, to see such
 bloody practises goe on,
 as the High Priests, and
 their ungodly Fraternity
 make her conscious of.
 Yet one joyfull Spe-
 ctacle shee hath, never-
 thelesse, to cheare her
 selfe with, and that is the
 death of *Iudas* the Trai-
 tor; who repenting him-
 selfe,

selfe, (for he had beene of *brists* company, and therefore had some touch, though not of grace, in him) comes and restores the money he had taken for his Lord and Master, to the High Priests: (if hee had stayed heere, there had beene some hope: but) after falling into despaire, hee is not at quiet, till hee hath avenged *Christs* quarrell on himselfe, with his owne hands, which had taken the Money; for he went away, and hanged himselfe. Yet doeth not Gods justice stay here neither;

neither; for, as hee was hanging, his body broke in sunder, and all his bowells gushed out, because hee had no bowells of cōpassion towards his Master. As for his Soule, as soone as ever it left his execrable body, it begun presently to inherit those curses which the *Psalmist* had layd up for him of old, *Set thou a wicked man over him, and let Satan stand at his right hand: when he shalbe judged let him be condemned, and let his prayer become sinne: let his dayes be few, and let another take his office,* *Psf. 109. 6.*

office, &c. Thus is God just upon his enemies, that we may learne to feare him.

2

It will not be amisse, by the way here, to tell how the money was bestowed which *Iudas* brought backe to the High Priests, for the strange qualitie of the field that was bought with it: for it is reported, that the nature of that ground is such, as if a strangers body be layd in it, (for it was bought to bury strangers in) it consumes it to the bone in foure and twenty houres, which it doeth
not

not to any other Body,
save those it was appro-
priate to when it was
bought. And to con-
firme this, mine author *Adrichom.*
tells, that *Helena*, the fa-
mous Queene-Mother of
Constantine, causing cer-
taine loades of this earth
to bee brought to *Rome*,
into the field that is now
called the *Holy field*, it re-
taines the vertue there al-
so, and consumes only
strangers bodies, refu-
sing the *Romanes*: which
if it be true, it seemes,
GOD would have the
earth thus marked to pre-
serve the memory of the
bloody

bloody money by which it was purchased; and therefore he gave it a vertue, to consume strangers bodies ere they could corrupt, refusing the *Jewes*, to shew how they had lost their priviledge to their owne land, by crucifying their Lord, and strangers began to be possesst of it: also to teach us that his hope is nearest incorruption, who is the greatest stranger from the sinne of the *Jewes*, that is, crucifying *Christ*.

- 3 But let us returne to our Saviour againe, who all
this

this while stood loose,
though hee had beene
brought bound to the
High Priests; belike they
had loosed him to try if
they could make him
bely himselfe by faire
meanes: which when
they cannot prevaile in,
first they bind him a-
gaine, and then carrie
him so bound to *Pilate*,
not privately, or with a
few, but the whole mul-
titude of them together,
to make the action more
notable. When hee is
come to *Pilate*, first
they accuse him of Treason
against *Cesar*;
G though

though it was enough knowne, that hee had publicly in the Temple taught of late, that *Cesar* should not be denied the things that were *Cesars*: next, they lay sedition to his charge, as if hee stirred the people to rebellion; though they knew as well, that hee refused the peoples offer when they would have made him King: yet thus shamelesse are *Christs* accusers, to appeale him of matters that were evidently untrue: and this *Pilate* may be found also

so to have taken notice
of, therefore hee tried
more wayes then one to
deliver *Christ*: for, first
hee would have put him
off to the High Priests
and Rulers, who hee
knew could not put him
to death because that au-
thority was taken away
from them: after, beeing
driven to examine him
himselfe, hee protests o-
penly in *Christs* behalfe,
that hee could find no
fault in him: upon that,
Christ his accusers begin-
ning to bee more vehe-
ment, and alledging that
he had wronged both

to 317 G 2 cesar

Cesar and *Herod*, in stirring up the people against them, as soone as ever *Pilate* heares *Herod* named hee seekes to put off the matter to him, and therefore sends *Christ* unto him, as belonging to his Iurisdiction: when *Herod* could find nothing worthy of death in him neither, but sends him backe to *Pilate* untouched in his body (except a garment of scorne that hee had put upon him) *Pilate* tries a policy to free our Saviour, by comparing him with the most grievous malefactor

*A white
garment.
Adrichom.
Th. Terra
sancta,*

factor that had long been in Iayle, one *Barrabas*; which he did on hope to deliver him by vertue of a custome the *Iewes* challenged at *Easter*; which was, to have one set free to them, whom of two they should choose. But when against his hope, and all probability, they refuse *Christ*, and chuse *Barrabas*, yet here hee leaves not to strive for him; but first he calls for water, and washes his hands, protesting by that Ceremony, that he would not have any of *Christs* blood cleave to

his hands, but it should
all be upon them, if they
shed it: when that would
not serve, he tries yet an
other pollicy, unlawfull
indeede, yet neverthe-
lesse the most effectuall
in humane worldly wif-
dome he could devise,
as the case then stood;
namely, to give our in-
nocent Lord to be most
cruelly whipped, crow-
ned with thorne, and
clothed with purple, ha-
ving a reede in his hand,
for a Scepter, to bee
mocked of his Soldiers,
spitt on, smitten on the
head, and saluted on the
knee

knee in mockery: who being by them thus drest in double purple, (whereof one was of his owne blood) torn with whips, & pierced with thornes, he brings him forth to the *Jewes*, to moove them to compassion, hoping that a little blood would have contented them: but when no blood would please thē but his heart-blood, *Pilate*, like a false worldly Politician, thinking it better to yield to the death of one innocent, then to endanger a tumult, delivers *Christ*, against his owne

G 4 consci-

conscience, to be crucy-
fied.

4

Concerning the time
wherein our Saviour
was crucyfi-
ed, there is a
seeming difference be-
twixt two of the *Evan-
gelists*: for Saint *Iohn*
sayes, *It was about the
sixt houre when Pilate de-
livered him to be crucyfi-
ed*, Saint *Marke* sayes,
*It was the third houre
and they crucified him.*
To reconcile these two,
we are to carrie with us,
that the *Iewes* reckoned
their Day by two sort of
houres, the one greater,
the other the lesse. The
greater

Iohn 19.
14.

Mark. 15.
25.

greater were called the
houres of the Temple,
and divided the Day
into foure Quarters,
whereof every one con-
tained three houres
a peece; which Quarters
were reckoned under
the name of the first, se-
cond, third, and fourth
houre; for so many there
were and no more; and
then begun againe: on
the Night, they are by
David called the Night
watches, as it seemes,
where he sayes, *Mine eies
prevent the Night watches.*
The lesser houres, re-
ckoned from one till
G 5 twelve

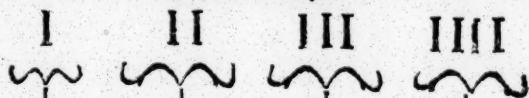
twelve, after the manner that we doe, save that they begun not at the same time that ours do; for both their greater and lesser houres, begun at fixe a clocke with us, whether you beginne to reckon them at morning or evening: for the *Iewes* day begun at evening, as appeares both out of divine and profane Scripture: so that begin to tell at fixe in the evening, and twelve will end at fixe in the morning, and beginne againe at fixe in the morning, and your twelve wil end at 6 in the
eve-

evening, by our account.
Which kind of reckoning was of Gods appointment, who sayes in *Genesis*, *The Evening* Gen 1.5. *and the Morning was the first day*, beginning the day with the evening: and it is a more naturall kind of reckoning then ours which beginnes at midnight, both for day and night: for it begins when they beginne, and ends when they end, going orderly on with them both; so that the first houre when they began to worke was the first houre, the second the

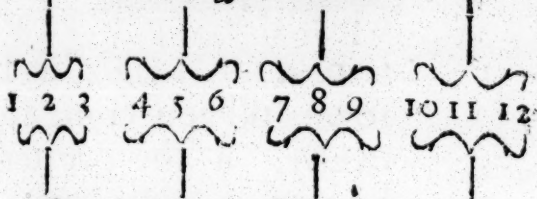
the second, &c. and so on in order: whereas the houre that we heare when we rise, is fixe or seaven, (for about that time men generally beginne to worke) and therefore to us the first houre is not the first houre, but under another name. These things will best be brought together by a Table.

for FRYDAY. 157

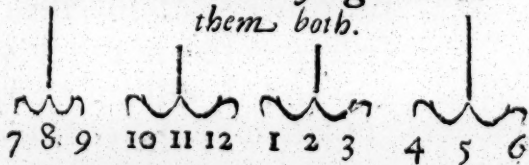
¶ *The Greater houres, or houres
of the Temple.*



The Lesser houres.



*Our houres as they agree with
them both.*



This figure shewes, that
the *Iewes* first houre,
both greater and lesse,
begun at fixe, and ended
in

in seaven; so that when our Dyall pointes at seaven, theirs pointed at one, shewing that the first houre was over, and the next begunne; when theirs pointed at two, ours at eight, and so on, till you come to twelve. In the greater houres, it must needes be otherwise; for their first greater houre was not ended, till our nine, which was their three; the next, not till their sixe, which is our twelve; and then begunne the third houre which lasted till our three in the afternoone,

afternoone, as the fourth did also, which ended at our fixe at night. According unto this computation do the Papists yet name their Canonickall houres: for their *Hora Tertiarum*, is in the morning at nine, their sixt is at noone, and their nine, at three a clocke after dinner, according to the account of the *Iewes* lesser houres.

These things being thus explained, there is no difficulty in the diverse names the *Evangelists* give to the same houre: for they are but two

two names, signifying one thing; the one reckoning the same time by the greater houres, the other by the lesse. For Saint *Marke*, who divides the day by the greater houres, he sayes, it was the third houre, beginning by their greater houres; that is, fixe a clocke newly over, by their lesser houres; that is, full twelve, and past, with us, when our Lord was crucified. If any one object, This cannot be; for, if *Christ* had been crucified within the third greater houre, hee must

must not have beene so
till one with us, for then
in the Table, beginnes
the third Quarter, or
the third houre rather,
in the greater houres: I
answer, that one a clock,
is all the space betweene
twelve and one, which
houre is ended when
one strikes, and so the
third houre beginnes
at twelve newly over,
which is the sixt houre
in the *Iewes* lesser houres;
and this hee will easily
grant to be true, who
considers, that the first
houre that ever time
measured, was not, or
could

could not bee one, or the first houre, till an houre was runne, and then that might be called the first houre, or one, not before: and as that tooke his beginning with time, running on till it made a twelfth part of the day, and then tooke his name, according to his order: so must the third greater houre needes take his beginning at twelve, and end at his time appointed.

7 Now Saint *Iohn*, on the other side, reckons not by the greater, but by the lesser houres.
Therefore

Therefore the beginning of the third greater houre with *S. Marke*, must needes be the sixt lesser houre with *S. Iohn*; because no sooner this done, but that beginnes. And this the rather, because Saint *Iohn* reckons from our Saviours condemnation, which must needes be a little before the third greater houre, in which hee was crucified; for hee was condemned a good pretty while before he suffered; therefore it could not be so forward as *S. Marke* setts it, but within the
sixt

sixt houre: yet, that is not full, or at least but twelve with us, when *Christ* was condemned: but before hee came to *Golgotha*, it could not but be past their sixe, that is our twelve (at which time Saint *Iohn* saith hee was condemned) and so it must needes be the third houre, or quarter of the day, as Saint *Marke* reckons it, which to Saint *Iohn*, was the sixt houre.

- 8 One thing more also wee may note out of the former figure: namely, whence

whence their error had his beginning, who thinke that our Saviour was crucified in the morning at nine, and dyed not till three: whereas indeed, hee was crucified at twelve, and so hanged but three houres upon the Crosse; for hee was dead at the ninth houre, by the *Iewes* lesser houres, which is our three in the afternoone. This error rise, because they thought *Christ* to have beene condemned at fixe a clocke, by the *Romane* account, which is all one with ours, and crucified

crucified at three, by the *Iewes* common reckoning in the little houres, which is our nine, and so they reconcile the times. But this opinion, (bee it spoken with reverence of their persons) cannot stand; for Saint *Iohn* speakes not of our, or the *Romane* houres, but of those which went for cōmon amongst the *Iewes*. Besides, the story of *Christs* sufferings, which were after the day was abroad, I meane his arraighning before *Pilate*, his whipping, araying with purple,

ple, crowning with
thorne, mocking, & bea-
ting by the Soldiers, after
he was examined: also his
sending to *Herod*, in the
other side of the city,
his stay there, and his re-
turne: againe, his second
triall, and finall condem-
nation before *Pilate*: all
these, and other I name
not, could not possible
be done, betwixt day
and nine a clocke. Last-
ly, it is hardly agreeable
to reason, that our
Lords Body should bee
sixe houres together in
paine so unsufferable,
being of so feeling and
tender

See Mar. 15.
 44.
 Where it is
 sayd, Pilate
 marvelled
 he was dead
 so soone.

tender a composition:
 for though his Godhead
 could have upheld it,
 yet his humane nature
 had our infirmitie upon
 it; and therefore, hee is
 knowne to have *shortned*
 his time upon the Crosse,
 at least not to have held
 out till nature was spent,
 by his lowd cry upon
 the Crosse, which shew-
 ed that he dyed not fain-
 ting, or through weake-
 nes, as other men do,
 who die because nature
 can hould out no longer:
 therefore I rest, yet, ra-
 ther with them, who
 thinke his passion on the
 Crosse

Crosse was but three
houres long: the rather
also, because the death
he suffered was so shame-
full, beeing upon the
Crosse, and his body na-
ked, layd open to the
scorne of all his enemies
for our sinnes, which
might bee a principall
cause why his passion
was no longer.

Many things there are
to be observed in the
time of our Saviours go-
ing to, and being upon
the Crosse. As first, the
cruell usage he had from
the *Jewes* by the way, in
that they made him car-

H

ry

ry his Crosse till he fainted: next, the womens teares that were shed for him, when hee went to his execution: upon that, the loving care he had to requite them, by letting them know their state was more wofull, and fit to be bewayled then his. Therefore he bids them, *Daughters of Ierusalem, weepe not for me, but weepe for your selves.* At his comming to the place of execution, *Golgotha,* or *Calvary*, that is, the place of a Skull; their offering him wine mingled with myrrhe, which
was

was so sowre and bitter,
that one of the Evange-
lists calls it vineger min-
gled with Gall, which
hee refused: upon that,
his crucifying betweene
two theeves: *Pilates* Ti-
tle nayled above his
head: his prayer for his
enemies: the parting
of his garments by the
Souldiers: the reproches
of them that stood by:
the Blasphemy of the
unpenitent Theefe: the
conversion of the other
Theefe that repented:
his last words to his Mo-
ther, and his beloved
Disciple: the darkning
H 2 of

of the body of the Sun,
ere hee dyed, to whom
it owed his light, as his
Creator: his complaint
to G O D that he had for-
saken him: his thirst, his
lowd cry when he gave
up the Ghost, that it
might appeare he dyed
not of necessitie, but wil-
lingly layd downe his
life, beeing in his full
strength, and having
power to have retained
it if hee would: his com-
mending his Soule into
his Fathers hands: and
lastly his death, after
the CONSUMMATUM EST,
that is, *It is finished*, was
pronounced, in which

the worke of our Redemption had his full period, so that thereremained no more either to doe or suffer.

And now this Tragedy is at an end: after which if you looke for a *Plaudite*, it wants not that neither, and such a one also as is best fitting for so dreere a Story; for Saint *Luke* tells us, that *Luke 23 48*
All the people who sawe this sight, smote their breasts, (which was fitter for a Tragedy then clapping their hands) and returned. The use of these things in generall is this. H 3 To

I

To give us a sight of our sinnes, which could not find pardon in the Sonne of God himselve, when hee stood in our person, though he bore them without sinne.

II

To teach us patience when we are called to suffer for them of desert, by him that suffered for them undeservedly, and yet never so much as once groined on the Crosse, nor reviled or complained of his enemies.

III

To be thankfull unto God for the suffering of *Christ*, which hee hath appointed

appointed to be the satisfaction for their sinnes that beleeve in him as their only Redeemer.

To stirre us up to true sorrow for sinne, and make us fly to *Christ* for remedy, that wee may be healed by his stripes, afterwards to serve him in newnes of life, till wee come to bee changed into a state of incorruptible purity, never to sinne any more: which estate, the merit of *Christ*s passion, by his inestimable value, hath bought for all, that truly seeke to, and serve him.

H 4 Many

Many things more might be noted out of the things that fell out, either when, or after our Lord suffered: as, the darkning of the body of the Sunne, (for an Eclipse it was not) because the body of *Truth* even the *Sunne of Righteousnes* suffered: the renting of the vaile of the Temple, signifying the abrogating of the Legall types or shaddowes; for the vayle was a figure of the Spirituall covering, which was before the eyes of the Church, till *Christs* comming: the cleaving

cleaving of the earth under the burden of *Christs* suffering, and the weight of our finnes, making a way for them to descend to Hell, from whence they came: the rising of the Bodies of the Saints out of their graves, shewing that the heart-strings of death, which before bound them in their Sepulchres, were broken by the death of *Christ*: lastly, the buriall of the pure and untainted Body of our Holy Lord, and after his sleepe in the grave for a time, his rising againe in power,

saris

H 5

to

to confound his enemies: all, yea every one of these might furnish for a large discourse. But my purpose was to speake only of the passion of *Christ*, and those things that belong to his owne person, rather then the things that are but accidentall to them: as for the doctrine of the Resurrection, it falls under another head, and belongs to an affection of Ioy, not of Sorrow: of which two passions, the latter only is proper to this weeke; which here I would have ended, but
that

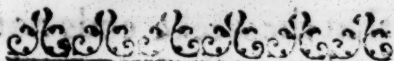
that the weeke ends not
with us till to morrow
be done; something ther-
fore for that I must find
to say: which if it will
not build, yet it may
serve for filling, or Rub-
bish in thy building.
Now rest thee with
Christ, untill the Mor-
ning.

*By thy Crosse and
Passion,*

Good Lord deliver us.

Amen.

Meditations



Meditations for

S A T U R D A Y

W Here our Sa-
 vious Passion
 takes an end; there
 should ours beginne, for
 so must wee fulfill, as *S.*
Paul calls them, the af-
 ter-sufferings, or the re-
 mainder of the sufferings
 of *christ*. Which though
 they were perfected
 when hee dyed, and
 needed no more, yet he
 will have us to cast our
 mite into this *Treasury*.
 Therefore, not because
 hee

hee needs wee should
sorrow for him, let us
take up our Crosse this
day, and follow him,
but because wee need to
sorrow for our selves, as
Christ taught the
Daughters of *Ierusalem*.

Now, this day, is our
Saviour sleeping in his
grave; in which *Ioseph*
of *Arimathea*, an hono-
rable Councillour had
as honorably laid him.

2
To whom
our Land
owes her
first conver-
sion.

Which action, though it
hapned yesternight, yet
the effect of it reaches
unto this day; in which
our Saviours bodie en-
joyes the secret, which
this

this worthy Councillor
 had bestowed on him.
 In this buriall many
 things might bee obser-
 ved that are worth the
 marking: As, 1 Holy *Io-
 seph* his courage, who
 durst venter to offer to
 doe this, after hee had
 scene what had hapned
 to his Master: for this
 cause the Holy Ghost
 hath not left that part of
 his praise out of divine
 story, to stirre up others
 by it; for Saint *Marke*
 hath noted, that he went
 in boldly to *Pilate*, and
 craved the body of *Je-
 sus*. 2 That hee yeel-
 ded

ded *Christ* his owne roome, even the grave hee had digged for himselfe, for Saint *Matthew* Matt. 27. 60 hath observed, that it was his owne Tombe in which *Christ* was laid.

3 That it was a new sepulchre, in which never man had layen, as being fittest for that body-virginall, or Maiden-corps, untoucht, and untainted. 4 That it was in a

Garden, hard by the place where *Christ* had beene crucified; that as man first fell in a Garden, so out of a Garden he might, in *Christ*, be raised

raised up againe. 5 That
 there was no cost awan-
 ting, that could readily
 bee purchased; for Jo-
 sep^h bought a fine lin-
 nen cloth: and linnen
 in those dayes, was not
 eath to come by; for
 they wore not shirts or-
 dinarily, as wee doe,
 which was the cause of
 their erecting Bathes in
 every towne, in which
 they washed so often:
 so that a hankerchiefe a-
 mong, even the Romane
 riotors, was a rich to-
 ken, as appeares out of
 the * Poet. To helpe
 which cost, blessed Ni-

* Caull
 Nam s^uc a
 via set ab a ex
 Iberis mife.
 ruot mi: i
 muneris Fa-
 bullus &
 Veranius.

codemous

codemus brought also an hundred pound weight of Mirrhe and Aloes, to enbalme him: and more would have beene done, but that it was evening, and spices then were not ready to bee bought. Out of these things, much might bee noted for this day, but that they were done the last Night, and so are not proper for this time.

The first thing wee have on this day to observe, is the malice of the high Preists and Pharisees, which ends not with the death of our Saviour,

our it is so cruell, but survives, to shew it selfe against his dead body. Therefore they come to *Pilate*, and say, *Sir*, we remember that that deceiver said, while hee was yet alive, AFTER THREE DAYES I WILL RISE AGAINE: Command therefore that the sepulchre be made sure untill the third day, least his Disciples come by Night, and steale him away, and say unto the people, He is risen from the dead: so the last error shall bee worse then the first. Vpon which intreaty *Pilate* answers them: Yee have

have a watch, goe your way, and make it as sure as yee can: So they went and made the Sepulchre sure, sealing the stone, and setting a watch. *S. Marke* addes to this, that it was a great stone, which could not easily bee remooved, without strength: and therefore when they come in the morning the women say, *Who shall remoove us the Stone?* So that now, sure, *Christs* body is sure enough: a great stone, and sealed, and a watch by it, were enough to keepe downe a dead

a dead body. But all this is to their greater shame; for it makes but the evidence of our Saviours resurrection the greater, which otherwise might have wanted witnesses from his enemies: but now it hath even his enemies for witness that hee rose againe, (and that both to their cost, and trouble,) to convince them. So let them watch this day as merrily as they will, to morrow will bee a heavy morning with them, come it as soone as it will, or can come, which to us is the beginning

beginning of our joy.

It is to us the beginning of our joy, but yet upon condition: that is, ~~so~~ wee bee right fitted to receive it. To fit thy selfe; first, thou must frame thy affection to the affection of the Disciples, which they had for the want of their Master: For, Hee that had seene the cleaven, set either together, or in severall, should no doubt, have seene so many faces of heavines: and who had lookt as this day againe, on our Lady, *Christs* blessed Mother

Luke 2. 35.

ther, sitting with the sword thorough her heart, which Saint *Si- meon* had fore-hight her, should not have needed any other pourtraict to set forth the true passions of Love, Hope, and Faith; under a cloud of sorrow; for if any one wavered in doubt of *Christs* resurrection, shee belceved, because shee knew him to bee G O D: and, on the other side, if any one mourned for his death, shee mourned the most, for shee was his Mother. Thus must thou do to; *Mourne*; but
for

for thy sinnes, what crucified *Christ*: yea thou must set thy selfe among his Murderers, as Saint *Peter* sets thee, saying, *AB.* 2. 23. *I am one of those,* LORD, *36.* that crucified thee: Stand here fast now, for this is the safest place for thee at first; for thou must come to joy through this kind of sorrow, or else in *Christ* thou canst not have it.

Next to this, thou must learne of the holy women that waited for *Christ*s resurrection, how to waite for his rising againe in thy heart;
for

for they waited with
their sweete odours, and
so must thou do too.
What these odours are,
Saint *Iohn* tells thee in
his Revelation, where
hee sayes, *The odours
that are offered in heaven,
are the prayers of the
Saints*: Now thou must
be as holy, that is, as
Saint-like as thou canst;
therefore thou must not
want thy odours, such
as thou canst get; which
if they bee not for en-
balming, as the womens
were, but for burning, it
is the better; for it was a
fault of love in them, to
provide

vide that *Christ's* Body should not see corruption. Pray thou then, and let the heate of zeale send out thy sighes, and thy fervent devotions, in a smoake up towards heaven: thus shalt thou cense thy soule, that *Christ* may come the next day to thee, and thou maist bee received of him at his Table.

And now I have brought thee where I would leave thee; even upon thy knees, wayting for *Christ*: and blessed art thou when hee
I comes

comes, if hee finde thee
so doing. For as he rose,
that thou mightst rise; so
from that place, if from
any, he will raise thee up,
yea lend thee his hand
to set thee on thy feete,
that thou maist stand be-
fore him for ever. Waite
thus then, and powre
out thy prayers unto
G O D, to prepare thee
for his comming: and if
thou remember others
in thy prayers, (as thou
art bound to the lan-
guage of heaven in them,
which runnes upon
O U R, and V's) put mee
in among them, (yet of
neede

for SATURDAY. 195

neede I beg it rather
then desert) and I have
a better reward of my
paines from thee, then
I can looke for. Now I
must leave thee: for I
know thou wilt shut thy
doore when thou pray-
est, as *Christ* bids thee. *Math. 6. 6.*

SO GOD SPEEDE THEE.

Tu autem

DOMINE

Miserere. Nostri.

The

THE love that LOVE had last to shew,
The life that LIFE had last to spend,
The paines unto Gods justice due,
Suffer'd by God in manhood true,
The price which bought us God to Friend,
The tree on which salvation grew,
The merit which shall never end,
But doth to infinite extend,
In one weeke, though the dayes be few,
This booke would seeme to comprehend.
Thinke you it can? Yet if it hath not
wonne it,
Reade but your Christs-Crosse, and there
God hath done it.

FINIS.